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October 1959

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THEOLOGICAL SEMINARY

MELANCTHON

agazine of United Lutheran Church Men

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OCTOBER 1959
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Editor

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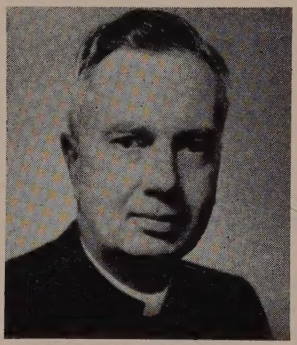
Melancthon—Scribe of the Reformation

During 1959-60 Protestants throughout the world will observe the 400th anniversary of the death of Philipp Melancthon—Scribe of the Reformation, closest colleague of Martin Luther. A layman, Melancthon was associated with the Reformer from the very beginning of reform activities. He drew up the Augsburg Confession; he wore the mantle of Lutheran leadership for 13 years after Luther's death. What more fitting example of the Lutheran tradition of pastor-lay partnership?

Melancthon was born in 1497, *the son of a weapons maker and the nephew of Johann Reuchlin, one of Germany's foremost humanists, who revived the classical studies, particularly Hebrew and biblical literature. The influence of humanism was strong in Melancthon and he first attracted Luther's attention when, in his inaugural lecture as a young teacher of Greek at the University of Wittenberg, he stressed the need for connecting linguistic studies to theology to improve biblical knowledge.*

The humanist strain—with its emphasis on a broad general education —was in direct opposition to the narrow viewpoint of medieval scholastics and, therefore, caused much controversy, as well as suspicion of Melancthon, within the already controversial Reformation atmosphere. Melancthon was a quiet, peaceable man who tried repeatedly to find bases for settlement with the Roman church. The Augsburg Confession was one such attempt.

The scholarly Melancthon was not always in agreement with the dynamic Luther, but the one seems to have balanced the other and complemented the other for together they changed the course of history. It was Melancthon who reorganized the German educational system as related to Lutheranism and to religion in general. He died in 1560 *and his body laid side by side with Luther's in the famed Castle Church at Wittenberg to whose door Luther nailed the revolutionary* 95 *Theses in* 1517.



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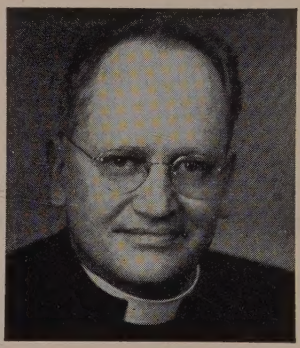


WICK

PATTERSON

Faces You Will Know . . .

before you leave South Bend

OBERHOLTZER

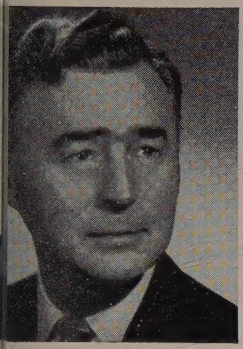
IF YOU DON'T already know them, the are a few of the faces you will sure know before you leave South Bend, I diana and the 1959 United Luther Church Men convention, October 12-1

A few months back LUTHERAN ME announced the names of speakers for t convention, showed pictures and told y something about:

DR. ROBERT J. MARSHALL, Old Test ment professor at Chicago Luther Theological Seminary, who is *Conve tion Chaplain;* DR. CLARENCE STOUGHTON, president of Wittenbe University, who is Monday evening *Ve per Service Speaker;* DR. FRANK EFIRD, pastor of St. John's, Salisbur N. C., who is Tuesday evening *Banqu Speaker.*

Here are others you'll be interested i too:

DR. FRANKLIN CLARK FRY, preside



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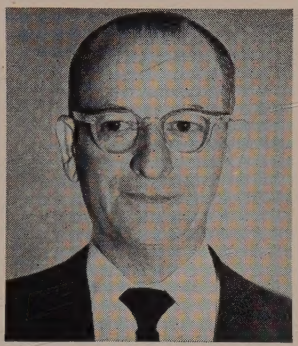
JACOBSON



BODIE

the ULCA and of the Lutheran World deration, addresses the ULCM convenn in a *Special Order* Tuesday morning 11. Dr. Fry just recently returned to e U. S. after two months of globeotting on various assignments including e much publicized Rhodes, Greece eeting of the World Council of hurches Central Committee, of which is chairman.

President of the host Indiana Synod DR. WALTER M. WICK, who greets legates and visitors at the *Opening ssion.* Dr. Wick's synod headquarters e in Indianapolis.

DR. J. S. PATTERSON, who formerly aded men's work in the Presbyterian hurch in the U. S. (Southern), is execue director of United Church Men, a partment of the National Council of hurches. He brings a special message the convention in an *Address* at 3:30 iesday afternoon.

Toastmaster at Tuesday evening's *llowship Banquet* is ALVIN H. SCHAEDER, vice president of New Jersey ULCM d former president of the Luther League of America. He is principal of Union Hill High School, Union City, N. J., and treasurer of the ULCA Board of Higher Education.

CARL JACOBSON, a special guest at South Bend, is executive director of Augustana Lutheran Churchmen. Formerly a legal investigator living in Cranford, N. J., he has held his present post for the past two years. His offices are in Rock Island, Ill.

Presiding over the ULCM convention is B. T. BODIE, who has served as president ever since the 1956 Kitchener, Ontario convention. Mr. Bodie is a real estate executive in Columbia, S. C.

PASTOR WALTER D. OBERHOLTZER of Holy Trinity, South Bend, is your genial host at this 22nd biennial ULCM convention. A graduate of Wittenberg College and Chicago Seminary, he spent more than 10 years as a chaplain in the U. S. Army and during World War II was Command Chaplain in the Mediterranean. Active leader in his community and in Indiana Synod, he has been pastor of Holy Trinity for 12 years.

Reformation Sunday

When is it? New SBH tries to clear confusion

Translating the Bible into German in 1532: Philip Melancthon (see cover and page 5); Martin Luther the Reformer; Johann Bugenhagen, or Pomeranus pastor, Luther's confessor and key church organizer in Northern Germany and Denmark; Caspar Cruciger, editor of the first volumes of Luther's writings.

by ERIK W. MODEAN

REFORMATION DAY, in the Calendar of the Christian Year followed by Protestants, occurs annually on October 31, but there is no consensus on the Sunday that should be set aside to celebrate the event.

Traditionally, week-day festivals are sometimes moved to the nearest Sunday, the Sunday either immediately before or after Oct. 31 being observed as Reformation Sunday. When the anniversary falls on a Saturday, as it does in 1959, the observance usually is held the following day.

This flexibility in practice has often proved confusing, as attested by the situation this year, with both Oct. 25 and Nov. 1 listed in liturgical calendars as Reformation Sunday.

The Yearbook of the United Lutheran Church in America publicizes the Sunday of Oct. 25, the Yearbook of American Churches issued by the National Council of Churches sets the Sunday of Nov. 1, and the Yearbook of the Augustana Lutheran Church includes both dat Annuals of other Lutheran bodies me tion no Sunday at all for the observan

Some order may be brought to th chaotic state of affairs by several liturgi changes incorporated into the new Se ice Book and Hymnal of the Luther Church in America, which appeared year ago last March as the joint proj of the eight church bodies associated the National Lutheran Council.

These changes mark a departure fr the old Common Service Book of 19 which was issued when the United L theran Church was organized and whi was later adopted by many other L theran bodies in America.

The new Service Book's general r brics—the directions for the conduct divine worship—state that the Sund preceding Oct. 31 "may" be observed

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Mr. Modean is Director of the Ne Bureau, National Lutheran Council.

eformation Sunday. Although still permissive rather than mandatory, the rubric iminates the alternate choice of holding e observance the following day when ct. 31 falls on Saturday.

In the opinion of liturgical authorities, e revision seems likely to produce a reater degree of uniformity in the celeration of Reformation Sunday in view the "phenomenal acceptance" of the w Service Book by congregations of the ght Lutheran bodies that cooperated it. In the past year the volume has ld out three editions totaling nearly million and a half copies.

However, chief purpose of the change as not so much to stabilize Reformation nday as it was to pave the way for more idespread observance and emphasis of ll Saints' Day (Nov. 1) on the Sunday ter Reformation Day.

To that end, All Saints' Day, previously ranked as a "lesser" rather than "greater" festival, has been restored major status in the new Service Book.

Also, a proper preface for the Communion liturgy is designated as part of ie propers for All Saints' Day. The ropers comprise the variable elements of ie service and consist of the liturgical ppointments for each particular day or stival of the church year.

The liturgical contents of the Service ook were prepared by the Commission n a Common Liturgy, and the hymns y the Commission on a Common Hymal, both under the chairmanship of Dr. uther D. Reed, president emeritus of ie Lutheran Theological Seminary at hiladelphia.

After publication of the volume, the eating commissions were succeeded by 26-member Permanent Commission on ie Service Book and Hymnal, of which r. Edward T. Horn III of Philadelphia, pastor of Trinity Lutheran Church in Germantown, is chairman.

In his book "The Christian Year," published by Muhlenberg Press in 1957, Dr. Horn provides an interpretation of Reformation Day and All Saints' Day that would seem to reflect the point of view that motivated the liturgy commission's decision to clarify the observance of these festivals.

So far as the Lutheran Church is concerned, according to Dr. Horn, "one disastrous effect" of the strong emphasis on Reformation Day is that All Saints' Day, "an ancient and important festival of the ecumenical church, has been overshadowed by a newer and more sectarian occasion."

"If, as is likely," he adds, "the Festival of the Reformation must be retained in Lutheran calendars and is to be celebrated on a Sunday, its observance should be restricted to the Sunday before October 31, with All Saints' Day allowed an equal observance on the Sunday after November 1."

Some Lutheran churches limit the observance of Reformation Day to the actual date of Oct. 31 and do not celebrate the anniversary on a Sunday unless it occurs on that day. Several liturgical authorities say this is as it should be.

Reformation Day is the anniversary of All Hallow's Eve in 1517 when Martin Luther, then an Augustinian monk and professor at the University of Wittenberg in Germany, nailed his 95 statements on the sale of indulgences to the door of the church, an action generally thought of as initiating the Protestant Reformation. In 1667, John George II, Elector of Saxony, ordered a Festival of the Reformation to be celebrated on October 31 and the observance spread throughout the world.

ROANOKE

In the Blue Ridge Mountains of Virginia

by ROBERT M. MCLELLAN

TO TRAIN young men and women in the arts and sciences amid an atmosphere of Christian ideals and conduct has been the aim of Roanoke College during the past 117 years.

The college was founded in 1842 by two Lutheran ministers and has since been most successful in training outstanding leaders in military, government, medicine, industry, education and religion.

Roanoke is formally related to the United Lutheran Church in America and receives modest support from the Lutheran Synod of Virginia. The college is fully accredited by the Southern Association of Colleges and Secondary Schools as a four-year educational college. It also is a member of the Association of American Colleges and the Association of Virginia Colleges and is on the approved list of the American Medical Association.

Dr. H. Sherman Oberly, Roanoke's fifth president, heads a strong faculty which represents 50 colleges and universities. The enrollment at Roanoke is abou 675. The college offers students persona contact with members of the faculty i matters of counseling and individual de velopment.

Each incoming freshman has a persona faculty adviser. A rounded orientatio program helps the new student adjust t college life.

There are three national fraternitie represented on campus—Kappa Alpha Sigma Chi and Pi Kappa Phi. There i a like number of national organization for women—Chi Omega, Delta Gamm and Phi Mu.

The beautiful 26-acre campus include facilities to assure a rounded athletic an recreational program. The school has large athletic field, modern gymnasium indoor and outdoor swimming pools, cinder track and all-weather tennis court

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Mr. McLelland is Publicity Director a Roanoke College, Salem, Virginia.

ately trees grace the ounds in front of Roa- ke's Administration Build- g.

Roanoke is a member of the Mason- ixon Intercollegiate Athletic Conference id the Virginia Little Eight. The school mpetes in soccer, cross country, basket- ll, swimming, tennis, golf and track. he women students have teams in field ckey and basketball. In addition, there a complete intramural athletic program r all students.

anoke's Alpha Psi Omega last year pro- ced the perennial favorite, "My Sister leen."

For the students interested in drama, a local chapter of Alpha Psi Omega is on campus and offers several outstanding productions each school year. There are other organizations for students interested in religion, physics, chemistry, biology, English, classics, business and modern languages.

Two new dormitories are now being used for the first time. Bartlett Hall accommodates 74 women while Fox Hall houses 44 men. All resident students take their meals in the College Commons.

The college is located in Salem, Va., just seven miles west of Roanoke in the heart of the Blue Ridge Mountains. The headquarters of the Norfolk and Western Railroad is in Roanoke and many branches of national industrial firms are located in the Roanoke Valley.

Roanoke is quite proud of her achievements during the past 117 years and looks confidently to the future and an even greater contribution to the welfare of our nation.

STATEMENT OF EDITORIAL PURPOSE

LUTHERAN MEN is the official publication of United Lutheran Church Men, auxiliary of the United Lutheran Church in America. As such it exists to serve the program of ULCM, which in essence is neither more nor less than the whole program of the ULCA. The magazine, therefore, is a service operation of ULCM leadership for the church-at-large. A magazine for men, it seeks particularly to aid the distinctly male constituency of the church in its search for the Christian vocation.

In order to carry out these broad aims LUTHERAN MEN publishes articles concerning the work of the church-at-large, its boards, agencies and institutions. It publishes devotional articles and study topics to assist congregational leaders in church-related programming. By publishing articles specifically dealing with congregational —administrative and organizational—matters it wishes to assist church councilmen in carrying out their several tasks. It publishes news and information about men's activities in general as well as ULCM in particular, acting as an interchange of ideas and experiences.

It attempts, by featuring human interest stories and pictures, to instill in Lutheran men an appreciation of their heritage and of the achievements and contributions of other Lutheran men in the various pursuits of life. Alert to the special implications of Christian social responsibility LUTHERAN MEN anticipates extended cooperation with the ULCA Board of Social Missions, particularly concerning the program of Faith and Life Institutes, by publishing material relative to this area of work.

As a journal of stimulation LUTHERAN MEN, further, recognizes the Christian's authority over himself—his right to think and to speak for himself—and endeavors to be a medium of expression of the churchman's independent thought. It, therefore, invites all sincere Christian men to submit articles and opinions for publication.

LUTHERAN MEN undertakes always to present its subscribers with the best quality and most timely material available—in the most attractive and fitting form at its disposal. In common with this policy it awards modest honoraria for articles of particular merit and encourages an increasingly wider readership among men of the Lutheran Church. Only when Lutheran men read LUTHERAN MEN can its impact be effective.

Norwalk, Conn.
18 July 1959

—*Hans P. Treuenfels*
Eugene H. Kelchner

Howard L. Logan
George R. F. Tamke

Mission to Society

e work of the Board of Social Missions

by CLIFTON M. WEIHE

CHRIST'S LOVE knew no bounds in the ys of his earthly ministry. Nor does it w. He expects his church to be con- ned about "all sorts and conditions of n." Like him, the church must be con- ned not with being served but with ving. Through his church, his Gospel d his love must go out to all men.

What Does Social Missions Mean?

In its broadest sense, social missions is nission to society, to people. It involves nging the Gospel to people (evan- ism), bringing a ministry of mercy special groups in need (inner mis- ns), and bringing the searchlight of Gospel to bear in the troubled areas society (social action).

Social missions is a concern of the ngregations, whose whole purpose in ng is to bring the Gospel to people, rture them in the faith, and provide ministry of mercy wherever needed. us a congregation makes provision for witness to the community (preaching, visiting, for example), for a minis- to the sick and shut-in people and se in institutions (pastor and lay visi- s), for its Christian influence in the airs of the community (through the pertinent interpretation of the Gospel and through the witness of its members as Christian workers and citizens). The congregational leadership continually seeks to arouse a sense of concern for each other and for others outside the congregation.

Its Importance and Need

In North America today, approximately only 60 percent of the population has its names on church rolls, and many of these are inactive. The unchurched are all about us. Pastors alone cannot bring the Gospel to them. There are many on our church rolls who need to be encouraged to worship, to commune, and to give their children Christian education.

All about us, too, are the shut-ins and shut-outs of society—aged, infirm, blind, deaf, those in institutions. Many of these can be ministered to by a faithful congregation; others must be ministered to by chaplains and other specialists.

There are tensions and problems of various kinds in every community. Sometimes these can be resolved by one or more Christians bearing a simple Christian witness. Occasionally a Christian witness to people in leadership is re-

---

Pastor Weihe is an Associate Director of Evangelism for the ULCA Board of Social ssions. This article, part of a topic in the Your Church At Work series, is presented to p all men gain a basic understanding of the work of this Board. As evidenced in LUTHERAN N's *Statement of Editorial Purpose on the opposite page (being submitted to the Execu- e Committee at South Bend), our magazine will be featuring increasing articles on areas the Board's work. October is Social Missions emphasis month on the ULCA Calendar Causes.*

quired. Very often it takes thorough discussion on the part of concerned Christians, seeking to apply the spirit of Christ to the situation. Christ has something to say to every kind of troubled situation: racial, industrial-labor relations, alcoholism, etc.

The Work of the Board of Social Missions

The ULCA has given this Board primary responsibility in the fields of evangelism, inner missions and social action. The Constitution puts it this way:

Evangelism. To stimulate the synods and congregations of The United Lutheran Church in America in the application of the Gospel to win, conserve, and reclaim souls for Christ through His Church.

Social Action. To study the moral and social welfare of humanity in the light of Christian principles and to counsel the Church in the Christian solution of the problems of society.

Inner Missions. To further the cause of the ministry of Christian love in any and all ways.

This is a big order, but God always supplies resources when he makes commands.

How does the Board attempt to implement this mandate from the church? Before we take up the departments and their work, let us state that these departments work closely together, mutually profiting from each other's work, thought, and experience. As a result, each fulfills its purposes better.

The Department of Evangelism works primarily with synod committees responsible for evangelism, and through them with groups of congregations and sometimes directly with individual congregations. It has a core staff of three, with four field directors, each serving a particular area of the continent.

The Department develops plans f use in congregations, sometimes on area basis (as in the Lutheran Evangeli Mission); it writes and produces print material helps; it seeks to gather the b ideas and programs in the church a share them with all; and it seeks to ke reminding the church of its motivation evangelism—Christ, the Good News God.

Specific elements of the program promotes in the congregations includ a congregational evangelism committe a periodic evangelism mission week; re ular lay visiting programs on the u churched, the inactive and on the ne members; periodic community or ar religious censuses; family devotions; t proper integration of new members; ale ing the entire congregation to reporti the names of unchurched people; Bib study; a growing prayer life among t members; a Pastor's Class for all ne members; an active prospective memb file; evangelism among youth; reachi all types of people in the communit seeking to make every member a faithf witness to the Gospel.

The Department of Social Action dea basically with social problems which a controversial and subject to changi opinion in our culture. The purpose the Department is to bring the Christi interpretation to these problems. Throu education and guidance it seeks to bri about a more satisfactory situation th that which now exists in the various are it seeks to touch in behalf of the churc

The field of "marriage and family lif has received considerable attention. T includes such aspects as pre-mari counseling, sex education, and t church's position on divorce, family lations and worship, birth control, e Dealing with one of the basic driv

well as the foundation of society, the mily, this is a subject of constant con- rn. One of the publications offered in is field is *Christian Guidance on Mar- age and Family Life.* Another is a marriage packet."

"Race relations and religious bias" is n ever-present problem in our country. he world situation has made it more nportant than ever. *A Study Packet on Human Relations and Desegregation* is vailable for group or individual study. *he Christian Interpretation of Race,* by antonen, exposes all the age-old reasons" for race prejudice in and out f the Bible. *A Statement on Human Re- tions* is available without charge. The epartment has also held schools on this xplosive subject.

"Industrial relations" is still another f the diverse fields with which social tion is concerned. Schools on this sub- ct are led and supported financially by e Board through this Department. *The hurch Speaks on Labor* is one publica- on in this field.

"Faith and Life Institutes" have begun new movement in the church. They e modeled somewhat after the Evan- elical Academies of the church in Ger- any. These are usually weekend gather- gs for people of similar work or pro- essions: farmers, scientists, doctors, pro- essional women and homemakers, labor- s, etc. Here the conferees discuss the roblems and opportunities of their daily ork in light of the Christian Gospel. hrough them, the church can learn to elp meet their needs and answer the uestions they encounter in their daily ork.

An outstanding publication, the first f its kind, came off the press in 1957. is *Christian Social Responsibility,* a ree-volume work which covers the mis-

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sion of the Lutheran Church from the Reformation to the present time. It seeks to interpret our society and culture through the eyes of theology, psychology and sociology. A one-volume "popular" summary of this work is forthcoming this year.

Other aspects of modern life with which this Department deals include alcoholism, gambling, narcotics, juvenile delinquency, government and international affairs, social security of older people, housing, migration, community development, military training, war and the United Nations.

The Department does not pretend to "know all the answers" to all these aspects and problems of life, but seeks to state the problems in light of the Christian ethic in order that our people may more fully understand the world in which they live.

The work of the Department of Inner Missions is based largely on the text, ". . . for I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me . . . Truly,

Continued on page 28

Speaking Up

Holy Communion: How often?

ED. NOTE: *Another feature gaining emphasi in* LUTHERAN MEN is the expression of in *dividual opinion on church life and men's work (see Statement on page 12). Concern ing the frequency of Holy Communion— which varies considerably in our church— we asked a councilman friend to put hi thoughts into words for SPEAKING UP Let's hear from others, too!*

EDITOR, LUTHERAN MEN:

The institution of the Holy Communion was one of the significant and memorable events of Holy Week. It was a gift and memorial of our Lord to His followers of that day and the days and years to come. We believe it to be Christ's legacy to His Church, and as such is to be administered by the church to believers. Outside of the church it has no meaning or purpose. Lutherans believe that with the word it is an indispensable means of grace, a media through which is imparted to man God's saving power in and through Jesus Christ our Lord. Wherever the church has gone the administration of the sacrament of the altar has been practiced.

Our Lord gave no instructions on when the sacrament is to be administered o received by His followers, save that al believers are to receive it as a sign an seal of one's faith, and a strengthenin power and influence in one's life Through the centuries the Holy Com munion has been a divisive subject i the Body of Christ. In our Lutheran Church today the meaning, need and fre quency of receiving the sacrament i getting consideration. We are particu larly concerned with the frequency of it being offered by the church, on which there is a wide difference of opinion.

It is the writer's opinion that the mat ter of frequency of administration canno be legislated by the church, but must be determined by the local condition an need. To avoid misuse and abuse of the

MAN TO MAN

by LAWRENCE M. REESE

Do-it-yourself Champion

The other day I met a man who must ualify as the nation's do-it-yourself ampion. Confident of his ability to do lmost anything, he has accepted the chal-nge of project after project. Prominent n his home is a majestic stereo sound ystem with its several speakers. In the ook case is a library of tape recordings. Here and there are pieces of occasional urniture, beautifully structured and hand ubbed to perfection. Not far from the ouse is a boat, the product of the do--yourself method.

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acrament the writer believes it advisable o associate the reception of the sacra-ent with the church year and have the Holy Communion administered on the ollowing schedule:

1st Sunday in Advent
1st Sunday in Epiphany
Ash Wednesday and 1st Sunday in Lent
Holy Thursday and Easter
Pentecost
A Mid-Summer Sunday
World Wide Communion Sunday

I believe the above schedule is ade-uate in most of our congregations, ould meet man's needs, and avoid con-usion and contention.

—B. W. K.

As might be expected, this man of action applies the do-it-yourself philosophy to areas beyond material things. He has a do-it-yourself dog, trained to perform to his master's satisfaction and pleasure. Seemingly the dog has adopted his master's philosophy of doing things himself.

Our friend has also built a do-it-yourself marriage. He has done some reading, applied his native abilities to the project, and has blueprinted his marriage in the same manner as his stereo and other self-built projects.

To complete the cycle, my do-it-yourself friend has built his own religion. Instead of embracing any one faith, he has taken a bit of good from this faith and a bit from the next and then joined the various gems together. Thus by careful selection he has combined all that's best from various existing faiths and now enjoys his own make of faith—the superior brand, with liberal portions of his own philosophy thrown in for good measure.

Filling The Vacuum

Although most of us are not as deeply involved in do-it-yourself projects, physically or mentally, the movement has touched millions of men. Why? Is it because we all have a little money now for our hobbies. Or more time to spend at our projects? The answer must be

deeper than that. I see the growth of do-it-yourself projects as the sequel to a culture which moulds men into patterns of uniformity.

The do-it-yourself movement is gaining because all of us have individual gifts and abilities. The structure of our society today frequently does not permit us to use our abilities creatively. A man on assembly lines day after day, doing one little job only, yearns for fulfillment and satisfaction. It's difficult to achieve the satisfaction of a completed project on the assembly line. So it's natural that he will use his free time to dream about, plan, blueprint, and finally complete a project all by himself. With modern tools, instructions, materials and know-how, many men amaze themselves by turning out beautiful and often highly useful items as a result of their hobbies. And when the projects are finished, the do-it-yourself men have a double satisfaction: joy in the product, and the knowledge that a culture cannot squeeze the creativity out of a man.

Many happy men know that they must accept the inevitable as far as uniformity is concerned. Many jobs are dull and routine. Life has a natural rhythm which fluctuates between the dull and the satisfying. Realizing this, men have simply added a new dimension to life, the dimension of the individual and the creativeness which he can release.

Out of Bounds

Sometimes enthusiasm for do-it-yourself does go too far. A home-made religion is bound to lead to disappointment. Our friend who has made his whole life a series of do-it-yourself projects may actually be filling his life with many activities because he has so little inner satisfaction and fulfillment. What he fails to realize is that real satisfaction cannot come by human effort alone. Man yearn for relationship to God, for relationshi to his fellowmen, a relationship whic has in common a faith in God. The di vine-human relationship — characterize by forgiveness and love and by eterni hope—is the source of our deepest sati factions. No human achievement, wheth it's writing a book or building a stere will ever come close to the joys of th God-man relationship.

Man to man, I hope that you do hav a hobby and have had the satisfactions o doing things yourself. I hope that yo have discovered certain talents that yo never realized were in you. And if you life may be straight-jacketed by today cult of conformity, there's every reaso to let loose your creative powers in leisu time. And while you are enjoying you projects it might be good to remembe the God who placed those powers withi you, a God who has offered us a relation ship of love to all eternity.

Eichler in Russia

Dr. George A. Eichler, a regular con tributor to LUTHERAN MEN as author o numerous SCOUTING columns, is on hi way to the Soviet Union as one of 3 U.S. educators participating in a trave project of the National Education Asso ciation and the American Association o School Administrators. He is superinten dent of Northampton, Pa. Public School

Dr. Eichler, a graduate of Muhlenber College and Penn State University, ha been in the teaching profession for mor than 40 years, is a leader at Zion Church Northampton, and was president of th Brotherhood of the Pennsylvania Min isterium. As a veteran scouter, he is th holder of the Lamb Award, the Silve Beaver and the Silver Antelope.

NEWS of Men and their Activities

September was a high point in men's tivities in *Rocky Mountain* Synod. The nodical ULCM convention was held at e synod's camp at Hillside, Colo. with arry Burkey, president, in the chair. On ept. 14 Howard Logan met with ULCM en at Albuquerque, N.M. and on the th with another group of men at Den- r, Colo. Extension activities, which in- ude visits to some distant congrega- ons, have been going forward under the rection of the president.

* * *

Officers of Pacific Southwest Synod's *uthern Conference ULCM* report four w men's groups organized and a list fall activities in their recent News tter. On Sept. 11 they observed Camp olijwa Night at the Los Angeles Coli- um where the Los Angeles Dodgers ayed the Pittsburgh Pirates. Late in ugust a work party was organized for mp Yolijwa. Sept. 20 the Conference ld a Leader's Training Session at Los ngeles. That evening a synodical ULCM as organized for the Pacific Southwest nod. Executive Secretary Logan was e speaker. Dec. 4-6 are the dates for e next Men's Retreat at Camp Yolijwa ar Redlands, Calif.

* * *

We have mentioned it before, but we d that Dave Blomstrom, formerly LCM vice president, is one of the most ive men in attempting to increase the membership of the men's auxiliary. In a very systematic manner he is enlisting the support of a growing number of men in the *Ga.-Ala. ULCM*. Dave resides in Atlanta, Ga. Recently he was instrumental in the organization of a new unit at Holy Trinity, Elberton, Ga., Pastor Charles W. Howell.

* * *

Departing from a long tradition of having one clergy and one lay leader for its Retreat, the *Central Conference ULCM* of NY & NE Synod used Dr. George Hackman of Wagner College and Pastor Lawrence Reese of the Board of Parish Education as their 1959 leaders. One of the oldest of the ULCM Retreats, this one is held each year at Big Moose Lake in the Adirondacks.

* * *

Perhaps you have thought of doing this too but felt the problems insurmountable? John Baker of St. Timothy's, Forest Park, Ga., entered Southern Seminary in September to study for the ministry. Mr. Baker is 54 years of age. For some years he has been a church school teacher and superintendent and supply preacher.

* * *

A Book We Can Recommend: *A Theology for the Laity,* by Hendrick Kraemer—an excellent book which traces the role of the laity in the church since the time of Christ. It deserves your reading.

GETTYSBURG College senior Robert J. Menges, a 20-year-old psychology major from Menges Mills, Pa., was elected president of the Luther League of America at its 64th anniversary convention at Cornell University in August. A member of St. Paul's, Spring Grove, he has served as LLA vice president for the past two years. Menges is president of the Gettysburg student body.

* * *

Manitoba Conference ULCM held its meeting in June at St. John's, Rosenfeld, reports August Recksiedler of the host church, new vice president of the group. Other officers elected were R. Schewe of Beausejour, president; George Hallmuth of Winnipeg, secretary; Phil Bell of Winnipeg, treasurer. Featured at the session was Pastor Bob Erickson of Winnipeg, who spoke on the coming merger of Lutheran bodies and on the all-Canadian Lutheran Church of the future.

The local ULCM of St. John's, Rosenfeld, completed six projects during the past year: a Senior Citizen program, sponsorship of the church picnic and the Easter Season Book Corner, award of a camp scholarship, Rural Life Sunday, and landscaping of church grounds.

* * *

The Churchmen's Fellowship of the E & R Church reports a very successful Lay School of Theology held at its Lancaster, Pa., Seminary during the summer. More than 50 men and women attended this first venture of its kind in that church. Perhaps one of our seminaries might follow suit and provide such a school during the summer when lay people might more easily attend.

Experimenting with a luncheon mee ing, 35 men of Church of the Redeem ULCM met on a hot June day at t Athletic Club in downtown Atlanta, G

President R. J. McClelland and Past R. E. Lee were pleased, feeling that t attendance was higher than it might ha been for a regular meeting at this tir of the year. Total attendance was ten le than the monthly average of 45.

The speaker, James Finch of the fi of Finch, Alexander, Barnes, Rothschi & Pascall, architects for the new educ tional unit the congregation will so erect, talked about church architectu and plans for Redeemer's new buildin

This congregation has had an acti men's group for over 40 years and h produced many leaders for its synod a the Ga-Ala Synod ULCM. From membership over the years have co six synodical ULCM presidents and thr vice presidents of our internatio UCLM. —*J. H. Oetg*

* * *

Miscellany: The ULCM unit of Paul's, Calhan recently presented its P tor Wayne Carmody with a combinati TV, Radio and Record Player. The *Nor Carolina Lutheran* now reports that ULCM news from that synod should sent to Pastor Paul Conrad of Chi Grove, who is now handling that porti of the synodical paper. The five conf ence or district ULCM units held th summer rallies on the same day, July 1 The Fall Rally of the *New York Confe ence ULCM* will be held at Holy Trini Lutheran Church, October 18. Speaker f the evening banquet is Bernard A. Co fer of the Lutheran World Relief sta Carl Wolford of White Plains is t president.

The 13th Annual Retreat of the ULC

.L Adopts Resolution n Christian Vocation

The Lutheran Laymen's League of the theran Church—Missouri Synod adopt- this resolution at its 1959 convention d at Buffalo, New York:

WHEREAS, the Christian Vocation is call which each individual (whether be clergyman or layman) receives from d Who calls us from the bondage of to freedom through His Son Jesus rist; and

WHEREAS, the Christian Vocation is o the call which each individual, re- dless of status or occupation, receives m God to a life of total commitment Christ; and

WHEREAS, we Christians, thus called, st live both in the world and in the lowship of saints as the called children God; therefore be it

RESOLVED, that we, as members of Lord's Kingdom, continually seek the dance of the Holy Spirit so that we ng our daily labor (whether we think ignificant or trivial) to the total task of ng in the service of our fellowman, to glory of God; and be it further

RESOLVED, that we, as members of Lord's Kingdom, give special atten- n to our Synod's evergrowing need for l-time professional workers; that ough prayer and by personal encour- ment, example and financial aid, we p recruit men and women for careers he Saviour's service.

Maryland Synod was held in mid-Sep- ber at Camp Nawakwa, Arendtsville, The Retreat is in charge of the Balti- re District ULCM. The theme, "Stew- s Appointed," was discussed by the n. Maryland ULCM recently gave $600 Our Savior Lutheran Church, Temple Hills, Md. A gift of $1500 was made to the new Maryland synodical camp.

* * *

Ministerium of Pa. ULCM met at St. Paul's, Port Carbon, Pastor Adam Polcrack, Sept. 19. Speaker for the banquet session was Dr. Lester E. Fetter of Reading. ULCM representative was Eugene H. Kelchner, treasurer, of Merchantville, N. J. Richard Snell of West Reading presided.

The *Indiana ULCM* met at Portland, Ind., in mid-September. J. Russell Barley of Beaver, Pa., third vice president of the church-wide auxiliary, represented ULCM. Robert Umbaugh presided. South Bend Convention details were reported and special attention was given to organizational matters within the synodical ULCM. The *Central States ULCM* met at Auburn, Neb. with Carl Jacobson, executive director of Augustana Lutheran Churchmen, as featured speaker. President Marvin Barnett was in charge of the convention. ULCM executive committeeman Pastor Lester Utz, who moved into the synod since its last convention, attended for the first time.

Richard Snell, ULCM secretary, was named as representative to the *Central Pa. ULCM* convention to be held at Chambersburg October 24. He also represented ULCM at the *Ohio ULCM,* meeting at Fairborn, Ohio in late September. ULCM committeeman E. A. Anderson of Washington, Ill. represented the church-wide auxiliary at the *Wisconsin state ULCM* meeting at Jefferson, Wis. Pastor Ray Tiemeyer, administrative assistant to ULCA President Fry, will represent ULCM at the *Iowa synodical ULCM* October 11. Pastor Lester M. Utz represented ULCM at the *Illinois synodical ULCM* at St. Louis in September.

Views from Headquarters

HOWARD L. LOGAN, *Executive Secretary*
231 Madison Ave., New York 16, N. Y.

Youth Lead the Way!

I have just returned from the convention of the Luther League of America, our ULCA youth auxiliary—and I am thrilled! It is an exhilarating experience to be with the youth of our church in this day. As one who had more than a little interest in our youth auxiliary in another day, I rejoice to see the direction our youth program has taken beginning in the early 1950s. My hat is off to the youth leaders, as well as to the youthful elected officers and executive committee directing the LLA program.

Every pastor and church council should have the joy of being with the leaguers at their convention. They would, I am sure, see the worthwhileness of nurturing the youth of the church. I think of the nine young counselees under my direction and how they participated in evening devotions. Typical is Paul Zieger, son of ULCM member Wilbur Zieger of Philadelphia. The future of the church is hopeful with such fine young men.

As I participated on the staff of the convention as a Bible leader and counselor, I found myself wishing that the men of the church might possess some of the enthusiasm and responsiveness of our youth. One sensed a searching for the truth and a devotion to Christ. Scripture says that "a little child shall lead them." In this experience one could wish that our men might be led in their program with the type of spirit so well demonstrat by our youth.

Many of the more than 2,000 you people attending earned their funds f the convention expenses. In many ca the synod and parents helped too. C tainly men can follow the example a be willing to use some of their funds attend the convention of the ULCM. T youth entered into the spirit of the p gram and attended faithfully the sessio of the convention. They debated the m ters brought before the convention the executive committee. Despite t warm weather and a meeting hall th was not air-conditioned, still the ki attended.

A Guiding Statement on Commerci ism in the Luther League was the m warmly debated issue of the conventio It was inspiring to listen to the you speak on both sides of the questio Even when it meant holding an ex session during their "free" time, t leaguers came and concluded the matt voting overwhelmingly in favor of t Guiding Statement.

The ULCM Executive Committee recommending a budget for 1960 a 1961 totalling $121,000. The Luth League of America adopted a bud totalling $344,000 for the two ye 1961 and 1962.

Our hats are off to the youth of t church and their very fine staff of Past Conrad, Hoh, and Bauer!

NOW, what kind of a men's magazine would we be if we didn't run a picture of a pretty girl once in awhile? Here are *two* beauties—both representatives of Lutheran colleges in the 1960 Miss America pageant at Atlantic City. At left is Miss Illinois, Suzanne Johnson, a June *summa cum laude* graduate of Augustana College (Aug), Rock Island; and at the right, Miss Indiana, Barbara Jean Kummer, a sophomore at Valparaiso University (Mo.), Valparaiso. Both state winners are from Chicago, both are 20 years old.

Perhaps it was at that!

To Church Goers

Having entered a pew, move along, do not block up the end of a pew as if you did not intend to have anybody else enter it, or as if you were holding it for some special friends. Do not rise to let others in, but move along and leave the pew invitingly open, that they will know that they are welcome. If a pew holding six has five in it, do not file out in formal procession to let one, poor scared woman go to the other end next to the aisle. It is not necessary for stalwart men to sit at the end ready to push out and kill Indians, as possibly it was once.

—The Weekly Herald, Beaver Springs, Pa., July 9, 1896

SCOUTING

by GEORGE A. EICHLER

AUBREY MAUNEY, Kings Mountain, N. C
ULCM Director of Scouting

IMMANUEL Church, Lake Geneva, Wis., was the scene of the recent Pro Deo et Patria award presentation to William Johonnott of Troop 39, sponsored by the Men of Immanuel. Here, Bill's mother pins the award to his shirt. Pastor is the Rev. Earl D. Guequierre.

THE BOY SCOUTS of America will b celebrating its golden anniversary i 1960. Beginning with Scout Week, Feb ruary 7 to 13, and continuing throug the entire year, there will be worldwid national and local observances, high lighting the service that Scouting ha rendered to boyhood during the hal century of activity.

Approximately thirty-three millio boys and leaders have been members o the Boy Scouts of America in the fift years of its history. The Handbook fo Boys, sometimes referred to as the Bo Scout Manual, has been exceeded onl by the Holy Bible in the number o copies printed and distributed with total of sixteen million, five hundre copies. During the half century of it existence, the Boy Scouts of America ha become the largest organization for boy in the world with a current membershi approaching five million members.

Age Group Program of the Boy Scouts

Cub Scouting is a home-centered pro gram for boys eight, nine and ten yea old. The boy's dad and mother take pa in his program. Cub packs are usuall started where there is already a Bo Scout troop. The Pack is composed o small groups called Dens, each of whic holds a weekly meeting under the lead

More Scouting News

See page 27 for the announcement of four more ULCA members who this year received the Lamb Award — the Lutheran Church's highest honor in scouting. Sixteen ULCA awards were announced in July; five are still to be reported.

ship of a Boy Scout, called a Den nief, and a Den Mother, who is the other of one of the Cub Scouts. The ub's father is frequently a member of e Pack Committee, which is responsible r the administration of the Pack. One more Dens make up a Pack which eets monthly with all the parents of e Cub Scouts, under the leadership of Cubmaster, his assistants, and a Pack mmittee recruited from the church.

The Boy Scout Program for boys eleven ars of age and older emphasizes out- or skills and activities, participation in oup life, and personal growth. Recog- tion is given for the boy's accomplish- ents. Boys are organized in Patrols un- r boy leaders. One or more Patrols ake a Troop. The scoutmaster and as- tant are the troop leaders, selected by e Troop Committee from the church embership.

The new Explorer program is for all gh school boys. A boy can register as Explorer if he is in the ninth grade above and is 14 years of age. At 15 ars of age he can register regardless grade. He may continue through his venteenth year or until completing full ne high school.

A feature of the new Explorer pro- am is emphasis on special interests. An plorer post may be known for its in- rest in scientific exploration, ham radio eration, dramatics or any of many spe- l interests. The post carries on a well- unded program of social, vocational, rsonal fitness, outdoor, service and izenship activities.

Selected from an article by the Rev. A. E. Iverson, Director of Protestant Relationships, BSA.

Lutheran Tour to Orient Scheduled

Members of all Lutheran Church bodies are offered a unique opportunity to tour the Orient and the 49th and 50th States—visiting the mission fields as well as other sightseeing points—in a plan worked out through Pan American World Airways.

The 32-day trip begins from San Francisco on Feb. 22, 1960, taking its travelers to Alaska, Japan, Korea, Formosa, Hong Kong, Philippines and Hawaii, returning to San Francisco on Mar. 25. Besides stops at regular tourist centers of interest, the group is scheduled for special visits to foreign missions of the various Lutheran bodies.

Escort for the Tour is the Rev. Waldo J. Werning, counselor of missions and stewardship of the Southern Nebraska District, Lutheran Church — Missouri Synod. Interested persons may secure descriptive folders by writing to Pastor Werning at 3141 Prairie Road, Lincoln, Neb.

ULCM Exec Kirchentag ULCA Representative

Dr. Hans P. Treuenfels, layman and ULCM executive committee member, represented the ULCA at the German Evangelical Kirchentag in Munich Aug. 12-16. Attracting some 350,000 persons, the Kirchentag was one of several such rallies for laymen held in Germany since World War II.

Dr. Treuenfels is chairman of the LUTHERAN MEN committee and also a former president of NY & NE Synod ULCM. A management consultant, he lives in Norwalk, Conn.

Lutheran Women's Magazines Merge

Two monthly magazines, *Lutheran Woman's Work* of United Lutheran Church Women and *Lutheran Women's World* of Augustana Lutheran Church Women, will become one early in 1960. Cooperating with them in the new publication will be the Lutheran Guild of Suomi Synod and the Women's Mission Society of the American Evangelical Lutheran Church, neither of which have previously published a magazine of their own.

The new monthly, as yet unnamed, will therefore represent women's work in all four of the Lutheran bodies contemplating unity in the next few years. It will be edited by Miss Carol L. Widen, director of education for the ALCW. An associate editor will be elected by the ULCW.

The Boards of Parish Education of AELC, Augustana, Suomi and ULCA have just begun publication of a joint magazine, *Resource,* with their October issue. Pastor John M. Mangum, ULCA, is editor and Miss Beverly Schultz, Augustana, is associate editor. Other associate editors are ULCA Pastors Lawrence E. Nelson, Joseph W. Inslee a Lawrence M. Reese, the latter author MAN TO MAN in LUTHERAN MEN.

Church Commercialism Scored by Luther League

The Luther League of America adopte a strongly-worded statement again church and church-auxiliary sponsore "fairs, bazaars, games of chance, sal and like enterprises" at its August co vention on the campus of Cornell Ur versity.

The statement describes such events "open to serious question when the purpose is raising money for the church

Local leagues were advised that project too large to be financed by fre will giving will only have its good pu pose outweighed by wrong fund-raisi methods.

As far as men's work is concerne LUTHERAN MEN of ULCM is the on monthly now published among the fo merging bodies, although a small new paper appears periodically from Augu tana Churchmen. First discussions co cerning areas of cooperation between t four men's auxiliaries are scheduled f next spring.

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ULCA Lamb Awards . . . 1959

EARL W. HEIDT, SR.

Zion, Marlow, Ga., Pastor Robert H. Kepley

Ir. Heidt, a carpenter, has been Scoutmaster of the same troop since May 8. He has served commendably in many areas of church activity. He has n a member of the church council, superintendent and teacher of the rch school. Mr. Heidt was a charter member and a president of the con- gational ULCM unit. A number of the boys in his troop are recipients he Pro Deo et Patria award. He is a member of the order of the Arrow in 1956 was presented the Silver Beaver award.

HARTZELL A. MICHAEL

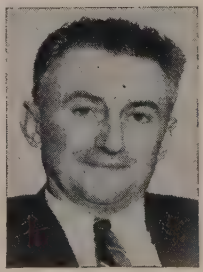
Calvary, Wilkinsburg, Pa., Dr. A. W. Steinfurth, pastor

Ir. Michael, an accountant, serves as a colonel in the U. S. Army Engi- 's Reserve. He comes highly recommended by his military superiors and employers who have recognized in him a great devotion to boys. He has vely been interested in scouting in the Lutheran Church for ten years, ing as Scoutmaster in two different ULCA churches. He was the organizer chairman of the 1959 Bicentennial Expedition for his council. This in- led a 4-day 50-mile hike for 1,000 Explorer and First Class Scouts. Mr. hael was responsible for the leadership of one of the first King's Men sades in the Pittsburgh Synod by a ULCM unit.

EDWIN M. SHOBER

St. John's, Denver, Pa., Pastor W. E. Waybright

dwin Shober believes in boys. He has six sons and he has led these boys ugh a complete program of scouting and church relationship. He has en- d outstanding adults in the community to assist in the scouting program. Shober has been active at the district and council level. Believing in a ining program for scout leaders, Mr. Shober has at his own expense at- ed extended courses at Schiff Reservation in New Jersey and Philmont it Ranch in New Mexico. His pastor writes that Mr. Shober's scouting ice "has been at considerable sacrifice, but he has made the sacrifice out hesitation."



MARK J. SULTZBAUGH

St. John's, Berrysburg, Pa., Pastor Thomas A. Berg

r. Sultzbaugh, a contractor, is president of his congregational ULCM . He has served scouting in various capacities at the district and council . As district chairman he reorganized and revitalized the district opera- In 1958 he was awarded the Silver Beaver. Mr. Sultzbaugh has served church councilman and church school superintendent, and for a number ears was treasurer of the conference ULCM unit.

Mission to Society . . . .

continued from page 15

I say to you, as you did it to one of the least of these my brethren, you did it to me." (Matthew 25: 35-36, 40)

Much of the work of this Department is done directly with institutions, inner mission and welfare workers. Information and guidance is offered those working with older people, orphaned and neglected children, unmarried mothers, mental patients and prisoners, those in economic need, crippled and chronically ill children and adults, the hospitalized and the like. The Department staff is often a clearing house for personnel in institutions and agencies.

Inner missions is not, however, the exclusive work of agencies and institutions. It is a very important part of parish life. There are sick and shut-in people to be visited. Often lay people in a congregation, working closely with chaplains and administrative leaders, can be of real service to those in institutions—church, state, federal or community. Regular visits to lonely people and help to the needy carry out the will of Jesus and the assurance, "you did it to me." Moreover, church institutions of mercy need financial support supplied by church members.

Whether inner missions is done directly by the people of the churches or whether it is done in their behalf through their full-time workers in agencies and institutions, it is all Christian service that is an integral part of the Gospel. It manifests the love of Christ at work in his church.

ULCA Social Missions Through the Synod

The Board has its counterpart in every Synod, usually under a committee by the same name, but sometimes by other names. These committees are at the ser ice of the congregations. From time time they conduct special projects in c operation with the ULCA Board. Mer bers of the committee are usually ava able to speak to congregational groups.

Pastor Stuempfle Developing ULC Faith & Life Institutes

The Rev. Herman G. Stuempfle, J joined the staff of the ULCA Board Social Missions last month as an associa director of Social Action. Pastor Stue pfle's chief responsibility is to devel the church's Faith and Life Institutes, program for laymen which is comparab with that used by the Lutheran church in Germany, and in which ULCM see increasing cooperation.

A native of Clarion, Pa., Pastor Stue pfle is a graduate of Susquehanna U versity and of Gettysburg Seminary. H has also done graduate work at Uni Seminary in New York City. Prior to b ginning his new duties at the Luther Church House in New York he was p tor of Christ Lutheran Church, Gett burg, Pa.

Dr. Harold Haas, executive director BSM, reports that the first in the ser of Faith and Life Institutes will be he late this fall. Twelve institutes planned for 1960. Among the first w be those for physicians and real est men.

Principal objective of the institutes to show laymen how their occupation related to Christian vocation.

What's Prayer All About?

y WILLIAM LARSEN

What Prayer Is

To PRAY is to recognize a Being who above and beyond us. To pray as ristians we must believe that God is, d that he hears and listens to his ople.

Prayer is putting ourselves into the esence of God. Sometimes this is done dibly in words, and at other times we ay silently in our hearts. In other words ayer may be both formal and informal; may be uttered in private, or we may rticipate in prayer through public rship.

Prayer is tuning in on God's wave-ngth so that he may do his work in r lives. Prayer gives us new life, even the raindrops give new life to the rched earth.

Natural Prayer

There is evidence from literature, from tory, and from the Bible that it is ural for mankind to pray. In the s of Moses men prayed to the golden f. In the Orient today we find a prayer corner in many non-Christian homes, and in Moslem lands the Mohammedans kneel on their prayer rugs several times a day.

Under certain circumstances we know from personal experience that it is very natural to pray, even though our prayer may not be on a very high spiritual level. To pray is an inclination of the human soul and sometimes prayer comes to our lips instinctively.

I recall that during World War II a young man in a foxhole not far from mine shouted, "I can't pray! I can't pray!" When I asked him why he couldn't pray, he said, "I have never prayed in my life."

This young man reminds us of the man in the New Testament who said, "I believe, help Thou my unbelief." Who is to say that this young man was not

---

Dr. Larsen of Blair, Nebraska is President of the United Evangelical Lutheran Church. This is the Inter-Lutheran topic for November.

praying to God when he confessed his inability to pray?

Prayer Is Supernatural

While we may say that it is natural for a human being to pray to God, we must at the same time say that in a certain sense it is also unnatural for the human being to pray. Sometimes I have wondered if it is not more difficult for men than for women to pray because in prayer we acknowledge that we cannot get along by ourselves. Men are apt to want to be independent, able to stand on their own feet; to have to admit that they are dependent on someone other than themselves requires humility. We are by nature proud and sinful huma beings, and it is not natural for us declare our dependence upon God.

The ability to pray as a Christian a gift from outside ourselves. It com from God, as revealed to us in Jes Christ. In this sense prayer has supe natural origin.

When through the Holy Spirit we c come to God in prayer, we begin to pr for our own salvation and for the salv tion of others. Our major concern is th God's love may be shed abroad in t hearts of all men on earth. This conce changes our outlook upon life and o attitude to those whom we meet in o daily life.

THE INTER-LUTHERAN TOPIC FOR NOVEMBER

Topic Aims:

1. To assist the men to a mature concept of prayer.
2. To offer practical assistance to the men in the enrichment of their own prayer life.

(*Additional Suggestions for Leaders appear at the conclusion*)

Suggested Scripture: John 16: 23-33

Suggested Hymns:

SBH—459—What A Friend We Have in Jesus
SBH—461—Pass Me Not, O Gentle Saviour
SBH—460—O God, Eternal Source of Love

Questions:

1. Is it possible for God to answer all the petitions of all men?
2. To what extent is God's seeming unwillingness to answer all petitions a hindrance to a man's prayer life?
3. To what extent is our international policy, our economic outlook, and our attitude toward other races a hindrance to our prayer for peace?
4. In a study of the prayer life of Jesus, what place did he give to prayer? What practical steps might be taken in the public worship of the congregation to help the worshipers to participate in the prayers?
5. Is it possible for a man to be praying even though he does not acknowledge it or recognize it?
6. What are some of the practical difficulties in American life that hinder prayer for the family, and what steps might be taken to help families in overcoming the handicaps to a devotional family life?

(*You may wish to use the Order for Vespers for this meeting*)

Adoration

Evidence of a Christian's sincerity is
st demonstrated in the form of prayer
it we call adoration. To praise God
his goodness toward us and for his
re in Jesus Christ and to willingly
cnowledge that he is God and we are
children is the very center of our
oration of him.

The prayer of adoration is well ex-
essed by the Psalmist when he says:
less the Lord, O my soul; and all that
within me, bless his holy name! Bless
Lord, O my soul, and forget not all
benefits, who forgives all your in-
ity, who heals all your diseases, who
leems your life from the Pit, who
wns you with steadfast love and mercy,
o satisfies you with good as long as
live so that your youth is renewed
e the eagle's." Psalm 103: 1-5.

Confession

The highest form of prayer is thus
rship of the Almighty God and giving
ise to his name. Closely associated with
oration, and almost a part of it, is
lingness to confess our sin before his
sence. We must say with the Psalmist,
When I declared not my sin, my body
sted away through my groaning all
long. . . . I acknowledged my sin
o thee, and I did not hide my in-
ity." Psalm 32: 3, 5.

A Christian understands the prayer of
a when he as a leader of a great
ple confessed, "O my God, I am
amed and blush to lift my face to
e, my God, for our iniquities have
n higher than our heads, and our
lt has mounted up to the heavens."
a 9:6.

Thanksgiving

Thanksgiving takes it place along with
ration and confession as a significant
n of Christian prayer. St. Paul admon-

- PULPIT LECTERN AND ALTAR COVERS
- BIBLE MARKERS & STOLES
- DOSSAL CURTAIN
- ALTAR BRASS WARE

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ishes us to "Pray constantly, give thanks in all circumstances; for this is the will of God in Christ Jesus for you." 1 Thessalonians 5:17, 18.

It hardly needs to be said that for our prayer of thanksgiving to be sincere we must be faithful in the use of the gifts that God has given us. Thanksgiving to God has a hollow ring unless we are good stewards.

It is not difficult to illustrate the broad implications of prayer. Every man has a job through which he earns a livelihood for himself and his family. If a man is a Christian, his job may become a vocation, a calling, through which he serves God.

The Christian sees in his work and in all of his life the good gifts that God bestows upon him. He senses the meaning of the coming of Jesus into human history, and he bows in thanksgiving to God for his goodness.

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AUDIO-VISUAL AIDS

For use with the topic for November

by LESTER M. UTZ

"THE LORD'S PRAYER"

A very short 15-frame filmstrip with captions and words superimposed on the pictures. This was produced by Church Screen Produtcions Co. and may be secured from the ULC Publication House, 2900 Queen Lane, Philadelphia 29.

The photographic interpretation of the Lord's Prayer is intended to be used in a worship service or for teaching the praying of the Lord's Prayer in unison.

"POWER OF PRAYER"

Because of its modest rental fee and its dynamic presentation we recommend this motion picture film for use with the presentation of the topic on prayer. *Power of Prayer* is a 30-minute motion picture in black & white produced by Concordia Films. It is available from Concordia Films, St. Louis or from ULPH, 2900 Queen Lane, Philadelphia 29. Rental fee is $9.00. The story deals with Harriet and Ted, who are injured in a car accident on their marriage eve. Their faith in several instances is sorely tried. Finally, thru the counsel of a close friend and of her pastor, Harriet is able to understand her suffering in the totality of God's plan. The picture deals with the efficacy of prayer on a high level and avoids sentimentalism. It is highly recommended as an inspirational aid and discussion spring board for senior high thru adults.

"PRAYER"

Our final suggestion for this topic is a 33-1/3 rpm LP Record produced by Alpark Educational Records, 40 E. 88th St., New York 28. It may be purchased from Alpark for $6.00.

On the record children of different faiths and religious affiliations discuss prayer in terms of its place in their lives, benefits, and the purposes it serves. Their comments express an aparently inherent acceptance of prayer's efficacy. The conversations conclude on the note that natural tendencies to pray should be channeled and nurtured by parents and teachers. The record is highly recommended for the instruction of parents and teachers in that the insights into prayer are combined with proven discussion techniques.

Imagine for a moment that you h
received a gift from a friend, and
thank him promptly, but you never
the gift that he has given to you. Than
giving in prayer to God means that
are wise stewards of that which he
committed to our care, both the g
for our soul and the gifts that we
in our daily existence.

Guidance

Closely related to thanksgiving, the
fore, is Christian consecration. Sometir
we are apt to minimize our own impo
ance in the eternal plan of God. The
is that God has placed us in the wo
and we have a responsibility to him to
faithful and consecrated workers a
worshipers wherever we are. It is nec
sary to look to God in prayer daily a
to give ourselves that he may guide
in whatever our task may be. To gr
in his grace is a daily privilege, and
pray for consceration to his call a
his task.

Our prayer may well be, "Give
understanding, that I may keep thy l
and observe it with my whole heart. Le
me in the path of thy commandmer
for I delight in it." Psalm 119: 34,

Petition

Finally, we must recognize that petit
must be included as a form of pray
Jesus said, "Ask, and it will be giv
you; seek and you will find; knock, a
it will be opened to you. For every
who asks receives, and he who se
finds, and to him who knocks it will
opened." Matthew 7: 7, 8.

Jesus invited his people to pray
whatever was on their hearts. He a
said, "And whatever you ask in pray
you will receive, if you have fait
Matthew 21: 22.

There are several petitions in

ayer that Jesus taught his disciples, and sus encouraged them to bring their re- ests before God's throne of grace. At e same time it is also well to recall that sus admonished them to pray according the will and purpose of God.

Intercession

Intercession is a form of petition nich God wants us to remember when e pray. We are to pray for the Presi- nt of the United States, his cabinet, d all officials in our government. We e to pray for all conditions of men, r the whole church, for all people erywhere; we must pray for the sick and e suffering, for those in prison and ose on parole, for those who are work- g in dangerous places, and for all who e tempted to fall into sin.

Often people who are bed-ridden and e not able to work have said, "I can ay for my fellow men." Intercessory ayer is a task that lies close to each e of us.

Answers to Prayer

Sometimes we say, "I pray, but God es not seem to answer." It might be ll to look at some of the difficulties it we men face in our prayer lives. ten what seems to be a negative swer may actually be part of God's n for an affirmative answer to our ition.

In our church history we read how vently St. Augustine's mother prayed t her son might not go to Italy, but t he might stay in Africa and be con- ted from his wicked life and become Christian. Augustine sailed to Italy, but was there that he became acquainted th Ambrose, who helped him recognize need for the Savior.

With our limited vision we are often able to see how God guides and

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directs us. Therefore an important virtue of the Christian is to learn to be patient and wait. It may also be that we are ready to receive the answer to our petition.

Pray and Work

When I was in the seminary I often noticed this inscription hanging in the study of one of my professors: "Pray and work." Prayer can never be the substitute for diligent service. Imagine the condition of our world if suddenly all research ceased because men were convinced that prayer alone would solve all problems.

We must give ourselves to prayer, but also to our task, and prayer gives us the courage to face new opportunities as well as the grace to accept what may appear to be defeat. It is said of Cromwell that he told his men, "Trust God, and keep your powder dry."

Time for Prayer

We must grow in the grace of prayer, even in spite of the pressure of many

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duties and activities. To practice disc
pline of the mind and the will so th
there is occasion and opportunity f
prayer is something that all men mu
learn. We must plan to set aside tim
each day for prayer with our families an
for private prayers.

It falls upon man as the head of th
household to lead the family in devotio
It is the privilege of parents to give o
portunity for our children to discuss an
study the Bible together and to pray wi
and for each other.

During the day and the evening the
may be moments when it is possible
have private prayer. A few moments
leisure away from work may give occasi
for turning our thoughts to God. W
pray when we place ourselves at the di
posal of God and commune with hi
in peace and quietness.

Suggestions to the Leader

The greatest benefit from this topic will perha
best be secured by a fruitful discussion of the qu
tions submitted. Begin with a brief review of
material presented in the topic itself, and then
immediately into the problems suggested by
questions.

The best use of the questions to foster discuss
will require some careful preparation on your pa
Where possible, think of some specific instances
illustrations to make clear the meaning of the qu
tion itself. For instance, in question one, g
illustrations of contradictory prayers which mi
be uttered by different individuals, each voi
with sincerity. Try to probe into the deeper mea
ings of prayer in your discussion period. Do
remain on the level of mere words memorized fr
Luther's *Small Catechism.* Unless the men in y
group are highly unusual, your men also are expe
encing real problems in their prayer life. Help th
to find Christian answers for their needs.

Try to remember that your position during
discussion period is only that of guide and direct
Encourage the men to honestly present *their* vie
help them to voice *their* opinions. Keep the disc
sion on the topic; do not allow the men to wan
off into some other field. Do this with as li
interference as possible. Your task here is not t
read questions, and then provide volumin
answers yourself; your task is to help the m
express themselves, and grow in their think
through the exchange of ideas with other men.

Pray for God's help in presenting this topic.
remember, prayer is dangerous. You must be w
ing to do all *you* can to help achieve the e
for which you pray!

no matter how you look at it

10

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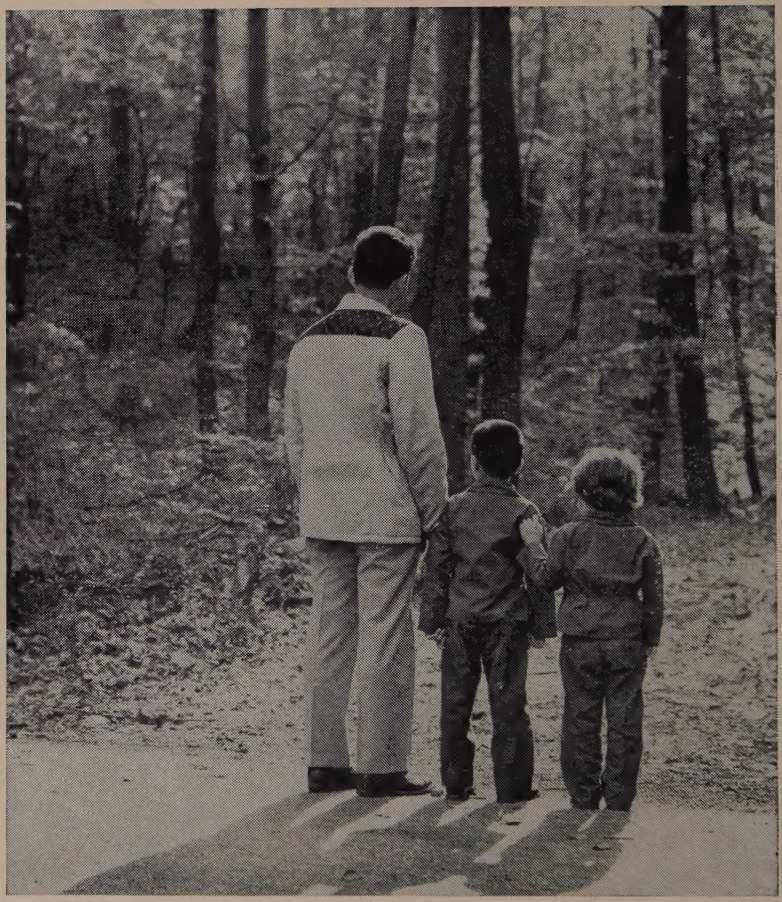

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